

Tehqeeqi Pamphlet No. 7

GHAIRE SAHABA ME TARDI

Ghaire Sahaba Ke Liye Radi Allahu Ta'ala Anhu
Ka Istemaal Karne Ki Sharai Haisiyat

مصطفى
AM ABDE MUSTAFA



ABOUT US

Abde Mustafa Official, a team from Ahle Sunnat Wa Jama'at
Our motto : Serving Quraano Sunnat, preaching Ilme Deen and
to reform people.

This team came into existence in the year 2012 and in very
few years this team did a lot of acts.

There is also a special place of Abde Mustafa Official on
social media networking sites.

Lots of people from all over the world are connected to us
via Facebook, WhatsApp, Instagram, Telegram, YouTube and
Blogger.

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GHAIRE SAHABA KE LIYE RADIALLAHO TA'ALA ANHO KA ISTEMAL

Kaha Jata Hai Ki Sirf Sahaba -e- Kiram Ke Naam Ke Saath "Radiallaho Ta'ala Anho" Ka Istimaal Karna Chahiye Aur Kisi Ke Liye Ye Kalimaat Istimaal Karna Jaiz Nahi Hai, Ye Baat Awam Mein To Mash'hoor Hai Hi, Saath Hi Saath Badmazhabo Ki Taraf Se Bhi Ise Bataur Aitraz Pesh Kiya Jata Hai

Durust Ye Hai Ki Sahaba -e- Kiram Ke Ilawa Bhi In Kalimaat Ka Istimaal Kiya Ja Sakta Hai Aur Ise Saabit Karne Ke Liye Humare Paas Kayi Dalail Hain, Is Risale Me Is Mas'ale Par Tafseeli Kalaam Kiya Gaya Hai, Hum Ne Kayi Ulama -E- Ahle Sunnat Ki Tahqeeqat Ko Is Mein Jama Kiya Hai Jin Ke Mutaale Ke Baad Qari'een Par Ye Mas'ala Bilkul Waazeh Ho Jayega.

Allah Ta'ala Irshad Faramta Hai :

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (٤) جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ (٨) (سورة البينة، ٨، ٧)

"Beshaq Jo Iman Laaye Aur Unhone Acche Kaam Kiye Wahi Tamam Makhooq Mein Sab Se Behtar Hain, Un Ka Sila Un Ke Rab Ke Paas Baaghaat (Jannat Mein) Hai Jin Ke Neeche Nahrein Bahti Hain, Un Mein Humesha-Humesha Rahenge, Allah Un Se Razi Hua Aur Woh Us Se Razi Hue, Ye Sila Us Ke Liye Hai Jo Apne Rab Se Dare."

Khaazin Mein Hai : Allah عزوجل Un Ki Ita'at Aur Ikhlaas Se Raazi Hua Aur Woh Us Ke Karam Aur Us Ki Ata Se Raazi Hue, Ye Azeem Basharat Us Ke Liye Hai Jo Duniya Me Apne Rab Se Dare Aur Us Ki Nafarmani Se Bache.

(خازن، البينة، تحت الآية: ٨، ملقطاً)

Tafseer Siraatul Jinan Mein Hai : Har Wali Aur Buzurg Ko RadiAllahu Ta'ala Anhu Kah Sakte Hai, Ye Lafz Sahaba -E- Kiram Ke Saath Khaas Nahi, Is Aayat Me Ye Mazmoon Saaf Maujood Hai.

(تفسير صراط الجنان، تحت الآية هذا)

Imame Ahle Sunnat, Aala Hazarat Rahimahullahu Ta'ala Likhte Hain Ki RadiAllahu Ta'ala Anhu Sahaba -E- Kiram RadiAllahu Ta'ala Anhum Ko To Kaha Hi Jayega Aayimma Wa Auliya Wa Ulma -E- Deen Ko Bhi Kah Sakte Hain, Kitabe Mustataab Bahjatul Asraar Sharif Wa Jumla Tasaanif Imam Arif Billah Syed Abdul Wahaab Sharaani Waghaira Akaabir Mein Ye Shaaye'a Wa Zaaye'a Hai. Tanwirul Absaar Mein Hai :

يستحب الترضى للمصحابة والترحم للتابعين ومن بعدهم من العلماء والاخييار وكذا يجوز عكسه على الراجح

(در مختار شرح تنوير الابصار مسائل شتى، مطبع مجتبائي دہلی، 2/350)

"Sahaba -E- Kiram Ke Asma -E- Girami Ke Saath "RadiAllahu Ta'ala Anhu" Kahna Ya Likhna Mustahab Hai. Tabayeen Aur Baad Waale Ulma -E- Kiram Aur Shurafa Ke Liye "Rahmatullah Ta'alah Alaih" Kahna Ya Likhna Mustahab Hai Aur Us Ka Ulta Bhi Raajeh Qaul Ki Bina Par Jaiz Hai Yani Sahaba -E- Kiram Ke Saath Rahmatullah Ta'ala Alaih Aur Dusro Ke Saath RadiAllahu Ta'ala Anhu".

(فتاوی رضویہ، ج 23، ص 388)

Hazrate Allama Mufti Amjad Ali Aazmi Rahimahullah Likhte Hai Ki Buzurgan -E- Deen Ke Naam Ke Saath RadiAllahu Ta'ala Anhu Kahna Aur Likhna Jaiz Hai, Sahaba -E- Kiram Ridwanullah Alaihim Ajmayeen Ke Saath Is Ki Khusoosiyat Saabit Nahi, Quran -E- Majeed Me Sahaba -E- Kiram Aur Un Ke Muttabi'een Sab Ke Liye Farmaaya Gaya RadiAllahu Ta'ala Anhum

قالا الله تعالى والسبقون الالون من... الآية

Saahib -E- Hidayah Ke Talamiza Ne Jahan Un Ka Khas Qaul "Hidayah" Me Zikr Kiya Yun Kaha

"قال رضى الله عنه"

Yani Musannif RadiAllahu Ta'ala Anhu Ne Ye Farmaya Aur Deeghar Kutub Me Aksar Jagah Aayimma Ke Asma Ke Saath Tardi Maqtoob Wa Mazkoo Hai,
Wallahu Aalam

(فتاوى امجدية، ج 4، ص 345)

Allama Mufti Jalaluddin Ahmad Amjadi Rahimahullah Likhte Hain Ki RadiAllahu Anhu Ka Duaaiya Jumla Sahaba -E- Kiram Ke Saath Khaas Nahi Ghaire Sahaba Ke Naam Ke Saath Bhi Is Ka Istimaal Jaiz Hai, Isi Liye Buzurgo Ne Bade Bade Ulma Wa Mashaikh Ke Liye Bhi Is Ko Istimaal Farmaya Hai Jaisa Ki Hazrat Shaikh Abdul Haque Muhaddis Dhelwi Rahimahullah Ne Ash'atul Lam'aat, Jild Chaharum, Safa 743 Par Hazrat Owais Qarani Ko RadiAllahu Anhu Likha Aur Allaama Ibne Aabideen Shaami Rahimahullah Ne Raddul Muhtar, Jild Awwal, Matbu'aa Deoband Safhaat 35, 36, 37 Aur Safa 42 Par Hazrat Imam Abu Hanifa RadiAllahu Ta'ala Anhu Likha Aur Mishqaat Ke Musannif Hazrat Shaikh Waliuddin Muhammad Bin Abdullah Khateeb Tabrezi Ne Mishqaat Shareef Ke Muqaddame Safa 11 Par Sahib -E- Masaabeeh Allama Abu Muhammad Hussain Bin Masood Faraar Baghwi Ko RadiAllahu Ta'ala Anhu Likha Aur Allama Shahabuddin Khafaji Ne Naseemur Riyaz Jild Awwal Safa 5 Par Allama Qaazi Ayaz Ko RadiAllahu Ta'ala Anhu Likha Aur Hazrat Gaus E Paak RadiAllahu Anhu Ke Naam Ke Saath Kayi Jagah Ye Duaaiya Jumla Likha Hai Jab Ki In Mein Se Koi Sahabi Nahi To Maloom Hua Ki Ghaire Sahabi Ke Naam Ke Saath RadiAllahu Anhu Likhna Aur Kahna Jaiz Hai Yahan Tak Ki Aam Deobandi Wahabi Jo RadiAllahu Anhu Ko Sahabi Ke Saath Khaas Samjhte Hain Aur Ghaire Sahabi Ko RadiAllah Anhu Kahne Par Lad Padte Hai Unke Peshwa Maulwi Qasim Aur Maulwi Rasheed Ahmad Gangohi Ko Bhi RadiAllahu Anhu Likha Gaya Hai. Jaisa Ke Tazkiratur Rasheed,

Jild Awwal, Safa 28 Par Hai Maulana Qasim Sahab Maulana Rasheed Ahmad Sahab RadiAllahu Ta'alah Anhuma.....Alakh In Tamam Hawala Jaat Se Roze Raushan Ki Tarah Waazeh Ho Gaya Ki Ghair Sahabi Ke Naam Ke Saath RadiAllahu Anhu Kahna Jaiz Hai.

(فتاویٰ فیض الرسول، ج 2، ص 541)

Aap Ek Jagah Aur Likhte Hain Ki Ghair Sahabi Ke Liye RadiAllahu Ta'ala Anhu Ka Istimaal Karna Jaiz Hai Jaisa Ki Durre Mukhtar Ma Shaami Jild Panjum Safa 470 Me Hai :

يستحب الترضى للمصحابة والترحم للتابعين ومن بعدهم من العلماء والاخييار وكذا يجوز عكسه على الراجح

(در مختار شرح تنوير الابصار مسائل شتى، مطبع مجتباتى دہلی، 2/350)

"Sahaba -E- Kiram Ke Asma E Girami Ke Saath "RadiAllahu Ta'ala Anhu" Kahna Ya Likhna Mustahab Hai. Taba'een Aur Baad Waale Ulama E Kiraam Aur Shurafa Ke Liye "Rahematullah Ta'ala Alaih" Kahna Ya Likhna Mustahab Hai Aur Is Ka Ulta Bhi Raajeh Qaul Ke Bina Par Jaiz Hai Yaani Sahaba -E- Kiram Ke Saath Rahmatullah Ta'ala Alaih Aur Doosro Ke Saath RadiAllahu Ta'ala Anhu."

Hazrat Allama Ahmad Shahabuddin Khifaji Rahmatullah Alaih Naseemur Riyaz Sharah Shifa Qaazi Ayaaz Jild Saum Safa 509 Me Tahreer Farmate Hain Ambiya -E- Kiram Ke Alawa Aayimma Waghaira Ulama Wa Mashaikh Ko Gufraan Wa Raza Se Yaad Kiya Jaaye Aur RadiAllahu Ta'ala Anhu Kaha Jaaye. (ملخصاً)

Phir Allaama Jalaaluddin Ahmad Amjadi Ne Kayi Hawaale Pesh Farmaye Hain Jin Se Saabit Hota Hai Ki RadiAllahu Ta'ala Anhu Ka Istimaal Sahaba Ke Saath Khaas Nahi Hai.

(ايضاً، ص 426)

Al Hadeeqatun Nadiyah Mein Hai : Sahaba -E- Kiram Ke Naamo'n Ke Saath RadiAllahu Anhu Aur Taba'een Izaam, Un Ke Baad Waale Ulama -E- Kiram, Ibaadat Guzaro Aur Tamam Auliya -E- Kiram Ke Naamo'n Ke Saath Rahmatullah Alaih Kahna Musatahab Hai.

Sawal : Kya Is Ke Bar-aqs Bhi Ho Sakta Hai? Yani Auliya Wa Ulama Ke Liye RadiAllahu Anhu Aur Sahaba -E- Kiram Ke Liye Raahmatullah Alaih Kah Sakte Hai?

Jawab : Baaz Ulama -E- Kiram Rahimahumullahu Ta'alah Farmate Hai "Aisa Karna Jaiz Nahi Balki RadiAllahu Anhu Sahaba -E- Kiram Ke Saath Khaas Hai Aur Un Ke Ilawa Baaqi Sab Ke Saath Raahmatullah Alaih Kaha Jaayega Jabki Hazrat Sayyidana Imam Nawawi Alaihirrahama (Mutawaffa 884 Hijri) Farmate Hai : "Ye Sahi Nahi, Balki Sahi Wahi Hai Jo Jamhoor Ulama -E- Kiram Rahimahumullahu Ta'ala Ka Mauqif Hai Ki Aisa Kahna Musathab Hai Aur Is Ke Beshumar Dala'il Hai.

(الحدیقة الندیة شرح الطريقة المحمدية، اردو ترجمہ بنام اصلاح اعمال، ص 99)

Allama Mufti Abdul Mannan Aazmi Rahimahullahu Ta'alah Likhte Hai :

Fatawe Ki Mashoor Kitab Durre Mukhtar Me Ise Jaiz Likha Gaya Hai, Allama Qaazi Ayaaz Ne Aayimma, Taba'een Wa Ulama Waghira Ke Saath RadiAllahu Anhu Ke Istimaal Ko Jaiz Likha Hai, Imaam Nawawi Imaam Bukhaari Wa Muslim Ko RadiAllahu Anhu Likha Hai (Sharah Muslim), Mishqaat Me Saahibe Masabih Ko RadiAllahu Anhu Likha Gaya Hai, Ilme Tafseer Mein Imam Tabri Wa Imam Nasfi Donon Ke Liye Raahmatullah Alaih Aur RadiAllahu Anhu Likha Hua Milega, Agar Dhundha Jaye To Aise Naamo'n Ki Line Lag Jayegi, Sufiya -E- Kiram Ke Tazkiro'n Me Ye Kasrat Se Milta Hai Aur Deobandiyo Ne Bhi Apne Aqaabireen Ke Liye Kayi Maqamaat Par Ye Qalimaat Istimaal Kiye Hai.

(ملخصاً فتاویٰ بحر العلوم، ج 1، ص 124)

Ek Aur Maqam Par Aap Likhte Hain Ki Allah Ta'ala Ke Tamam Nek Bandon Ke Saath Raahmatullah Alaih Aur RadiAllahu Anhu Likha Ja Sakta Hai Aur Quran -E- Paak Ki Aayaat Se Bhi Maloom Hota Hai (Phir Aap Ne Surah Ambiya Ki Aayaat Likhi Hain Jinhe Hum Naql Kar Chuke Hai)

(ایضاً، ج 5، ص 335)

Allama Mufti Shariful Haq Amjadi Alaihirrahama Likhte Hai Ke Sahaba Ke Ilawa Deeghar Mashaikh Wa Ulama Ko RadiAllahu Anhu Kahna Salaf Aur Khalaf Se Chala Aa Raha Hai, Aur Is Ka Jawaz Quran Majeed Se Makhaz Hai, Surah Tauba Me Farmaya : "Aur Sab Me Agle Aur Pahle Muhajir Aur Ansar Bhalai Ke Saath Un Ke Pairo Huye, Allah Un Se Raazi Aur Woh Allah Se Raazi Ho Gaye."

Is Aayat Me Muhajireen Wa Ansar Ke Saath Bhalai Ke Saath Qayamat Tak Un Ke Tab'een Ke Liye Farmaya Aur Doosri Aayat Me Mutlaq Har Nek Wa Swaleh Momin Ke Liye Farmaya Is Liye Jo Ye Kahta Hai Ki RadiAllah Anhu Ka Seegha Sahaba E Kiram Ke Saath Khaas Hai Woh Quran Majeed Ke Khilaf Kah Raha Hai.

Mazhabi Kitabo Ke Muta'ale Se Ye Zaahir Hai Ki Aayimma E A'alaam Ulama, Mashaikh E Uzzam Ne Saikdon Ghaire Sahaba, Ulama Wa Mashaikh Ke Liye RadiAllahu Ta'ala Anhu Isitimal Farmaya Hai, Agar Khaali Un Sab Ko Naam Le Kar Jama Kiya Jaye To Kam Az Kam Sau Safe Ki Kitab Taiyyar Ho Jaye. (Phir Aap Ne Sa'il Ki Tasqeen Ke Liye Chand Hawala Jaat Pesh Farmaye Hai.)

(فتاویٰ شارح بخری، ج 1، ص 609)

Ek Aur Sawal Ke Jawab Me Likhte Hai Ki RadiAllahu Anhu Sahaba -E- Kiram Ke Liye Khaas Nahi Balki Ummat Ke Jami'a Sulahaa Ke Liye Humesha Se Istimaal Hota Aaya Hai, Khud Quran Me Mut'addid Jagah Sulahaa Ummat Ke Liye Ye Seegha Waarid Hai.

(فتاویٰ شرح بخری، ج 3، ص 453)

Allama Mufti Muhammad Fazle Kareem Razvi Likhte Hai Ki Imam Muhaqqiq Alal Iltlaaq Waghaira Aqabireen Ne Farmaya Hai Ke

كل ما كان ادخل في الادب والجلال كان حسناً

Jo Baat Adab Wa Tazim Me Dakhal Rakhti Ho Woh Acchi Hai. Quran Majeed Me Ye Seegha Tamam Nek Logo'n Ke Liye Istimaal Hua Hai. (ملخصاً)

(فتاویٰ شرعیہ، ج 2، ص 608)

Hazrat Allama Mufti Ajmal Qadri Rahmatullah Alaih Likhte Hai Ki RadiAllahu Anhu Sirf Sahaba -E- Kiram Ke Saath Khaas Nahi Balki Taba'een Wa Taba Taba'een, Aayimma Wa Mujatahideen, Fuqha Wa Muhaddiseen, Auliya -E- Kiram Wa Ulama E Izaam Ke Liye Bhi Jaiz Hai Balki Mashaikh Ka Mamool Hai Jaisa Ki Tanwirul Absaar Wa Durre Mukhtaar Mein Is Ki Tashrih Hai. (ملخصاً)

(فتاویٰ اجملیہ، ج 3، ص 391)

Allama Mufti Waqaruddin Quadri Rahimahullah Likhte Hain Ki Quran E Kareem Mein Hai :
Aur Jo Bhalai Ke Saath Un Ke Pairo Huye Allah Ta'alah Un Se Raazi Hua Aur Woh Allah Ta'alah Se Raazi Hue. Ye Jumla Jab Kisi Musalman Ke Liye Bola Jata Hai To Maqsad Duaa Hota Hai Lihaaza Musalman Ke Liye Ye Jumla Dua Ke Taur Par Istimaal Karne Mein Koi Harj Nahi. Durre Mukhtar Mein Ise Jaiz Likha Gaya Hai.

(وقار الفتاویٰ، ج 1، ص 346)

Allama Mufti Khaleel Khan Barkaati Likhte Hain Ki Alaihissalato Wassalam Alfaz Bila Shubha Hazraat Ambiya -E- Kiram Ke Saath Makhsoos Hai Baaki Alfaz Na Sahaba Ke Saath Makhsoos Hai Na Auliya -E- Kiram Ke Saath. Ba-Surate Dua Wa Ba-Niyate Insha, RadiAllahu Ta'ala Anhu Hazraate Auliya E Kiram Ulama -E- Izaam Ke Saath Bhi Bola Jata Hai Jaisa Ki Rahmatullah Alaih Auliya Wa Ulama Donon Par Albatta Rahmatullah Alaih Ka Lafz Sahaba E Kiram Ke Naamo Ke Saath Masmu'a Nahi Hai Aur Na Mamool Hai.

(فتاویٰ خلیلیہ، ج 1، ص 95)

Ek Aur Makam Par Aap Likhte Hai Ki RadiAllahu Anhu Sahaba Ke Saath Khaas Nahi Hai Balki Buzurgaan -E- Ummat Ke Liye Bhi Istimaal Hota Chala Aa Raha Hai Jaisa Ki Mishqat Mein Saahibe Masabih Ko RadiAllahu Anhu Likha Gaya Hai Aur Bhi Kayi Misalein Maujood Hain (Phir Aap Ne Hawalajaat Naql Kiye Hai

(ملخصاً)

(ايضاً، ص 134)

Maulana Muhammad Ajmal Attari Ne Apni Kitab Imam Ul Awliya Mein 6 Safhaat Par Mushtamil Ek Tahreer Likhi Hai Jis Mein Kayi Dalail Aur Hawala Jaat Pesh Kiye Hain Jin Se Saabit Hota Hai Ki Is Ka Istimaal Sahaba -E- Kiram Ke Saath Khaas Nahi Balki Auliya Wa Ulama Ke Liye Bhi Is Ka Istimaal Jaiz Hai.

(امام الاولياء، ص 29 تا 34)

Allama Professor Mufti Muneebur Rahman Likhte Hai Ki : Urfe Aam Me Chunki Sahaba -E- Kiram Ke Asma E Girmi Ke Saath RadiAllahu Anhu Bola Aur Likha Jata Balki Taqreeban Is Ka Iltizaam Kiya Jaata Hai, Is Liye Ye Samajh Liya Gaya Hai Ki Shayad Ye Sahaba -E- Kiram Ka Laqabe Khaas Hai Lekin Ye Nazariya Durust Nahi Hai, Kyuki Quran -E- Majeed Mein Is Ka Itlaaq Momineen Swaliheen Ke Liye Aam Hai. (Phir Aap Ne Aayat Wa Deeghar Hawala Jaat Se Ise Sabit Kiya Hai.

(تفہیم المسائل، ج 3، ص 32 تا 36)

Fatawa Markazi Tarbiyat Ifta Mein Hai Ki Buzurgane Deen Ke Naam Ke Saath RadiAllahu Anhu Likhna Jaiz Hai Balki Quran Mein Sahaba Aur Un Ke Muttab'een Ke Liye Istimaal Kiya Gaya Hai.

(فتاوی مرکز تربیت افتاء، ج 2، ص 651)

Hazrat Allama Faiz Ahmad Owaisi Rahimhullahu Ta'ala Likhte Hain Ki RadiAllahu Anhu Ka Istimaal Sahaba Ke Saath Khaas Nahi Falihaaza Ghair Sahaba Ke Liye Bhi Jaiz Hai. (Phir Aap Ne Durre

Mukhtaar, Shaami, Naseemur Riyaz Aur Bhi Kayi Hawala Jaat Diye Hain.)

(فتاویٰ اویسیہ، ص 402)

Taajusshariya, Allama Mufti Akhtar Raza Khan Rahimahullah Ta'ala Likhte Hain Ki Tardi Jis Tarah Sahaba Ke Liye Jaiz Hai Usi Tarah Ghair Sahaba Ke Liye Bhi Rawaa Hai. Is Ke Jawaz Ki Durre Mukhtaar Waghaira Mu'atamad Kutub Me Tashrih Hai Aur Quran - E- Majeed Me Alal Umoom Sab Ke Liye Mustamal Hai.

(فتاویٰ تاج الشریعہ، ج 1، ص 425)

Ek Aur Sawal Ke Jawab Me Aap Ne Tafseel Se Is Mas'ale Ki Tahqeeq Pesh Farmayi Hai Aur Kayi Hawalo'n Se Ise Sabit Kiya Hai Ki Ye Sahaba Ke Saath Khaas Nahi Hai.

(ایضاً، ص 471)

Ek Aur Maqam Par Likhte Hain Ki Ye Sahaba Ke Saath Khaas Nahi Ghair Sahaba Ke Liye Istimaal Kar Sakte Hai.

(فتاویٰ تاج الشریعہ، ج 2، ص 602)

Allama Gulam Rasool Saeedi Rahimahullah Ta'alah Likhte Hai Ki Is Ka Istimaal Sahaba Ke Saath Khaas Nahi Hai Phir Aayaat Likhne Ke Baad Imam Nawawi Ka Qaul Naql Karte Hain Ki Tamam Ulama -E- Deen Aur Swaliheen Ke Liye RadiAllahu Anhu Aur Rahematullah Alaih Kahna Aur Likhna Jaiz Hai.

(شرح مسلم للنووی)

Imam Raazi Jahan Aayiimma Mujtahideen Ka Zikr Karte Hain Wahan RadiAllahu Anhu Likhte Hai Maslan Imam Abu Hanifa RadiAllah Anhu Ne Farmaya.

(تفسیر کبیر)

(شرح مسلم للسعیدی، ج 1، ص 277)

Ye Kuch Hawala Jaat The Jo Hum Ne Kutube Ahle Sunnat Se Pesh Kiye Warna Firqahaa -E- Baatila Me Qasrat Se Is Ka Istimaal Milta Hai Ki Woh Apne Aqabireen Ke Liye RadiAllahu Anhu Likhte Hai Aur Un Ki Awam Ahle Sunnat Par Aitraaz Karti Hai, Agar Tamam Hawalajaat Ko Jama Kiya Jaye To Baqaul Allama Shariful Haq Amjadi "Ek Sau Safahaat Se Zyada Ki Kitab Ban Jayegi" Aur Hum Ne Ise Ek Mukhtasar Risale Ki Shaql Dene Ke Liye Hawala Jaat Ko Tafseelan Naql Nahi Kya Aur Ibaraat Bhi Mukammal Naql Nahi Ki Gayi Hain Balki Khulasa Likhne Par Iqtifa Kiya Gaya Hai.

Is Risale Me Jitne Hawala Jaat Naql Kiye Gaye Hain, Un Se Ye Baat Bilkul Waazeh Ho Jati Hai Ki Ghair Sahabi Ke Liye RadiAllahu Anhu Ka Istimaal Na Sirf Jaiz Hai Balki Salaf Wa Khalaf Mein Rayij Aur Kutub Me Mazkoor Hai. Is Ki Takhsees Sahaba -E- Kiram Ke Saath Sabit Nahi Balki Aayat -E- Qurani Se Bhi Yahi Maakhez Hai Ki Ye Muttab'een Sahaba, Swalehin Wa Buzurgaane Deen Ke Liye Bhi Istimaal Kiya Ja Sakta Hai.

ABDE MUSTAFA

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OUR OTHER PAMPHLETS

